THE BOOKE OF Marcus Tullius Cicero entituled Paradoxa Stoicorum.

Contayninge a preciſe diſcourſe of diuers poinctes and concluſions of vertue and Phyloſophie according the Traditions and opinions of thoſe Philoſophers, whiche were called Stoikes.

Wherunto is alſo annexed a Philoſophicall Treatyſe of the ſame Authoure called Scipio hys Dreame.

translated by Thomas Newton

Anno. 1569.

not mentioned by Lowndes

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To the Right Honorable

Sir VValter Myldmay Knight

one of the Queenes Maiesties moste honourable Priuie Counsaile.

DEscenninus Niger (*right honourable being newly elected to the Empire of Rome, so litle cared for prayse and gratulacion, that on a time, a certaine learned man, hauing in his prayse and commendacion penned a solemne Oracion and offering himselfe recite ỹ same before him in a great Assẽblie: he halfe displeased with the Auchoure for employing his studie to such a vaine purpose, reproued him with a pretie and wise quippe saying: Good fellowe, I would haue had better opinion in thee, if thou haddest writen the wor-*

thy actes eit her of Marius or of Hanni-
ball or els of some other noble and va-
liaunt Captaine that is dead, whose pro
wesse and magnanymitie we might fo-
low and set before our eyes as paternes
to imitate. For so long as we be aliue, we
had more neede to be taughte, howe to
rule oure Dominions and to discharge
our duties with iustice and equitie, that
we may be thought worthy ỹ aduaunce
ment vnto vs alotted, then with pain-
ted gloses of flattering termes to beex
tolled aboue the condition of a humain
creature, Doing vs thereby to vnder-
stande that the vsuall fashion of
praysinge Princes and Magistrates
to their faces, may rather betaken for
a plaine mockerie, then for any syncere
affection sithence at their handes, hope
of preferment is expected, feare of dis-
pleasure if they shoulde do otherwise,

losse

losse of life, proscription of goods with such like, debated and pondered in that heathen Breast, not swaruinge in that poinct from diuers textes of the sacred scripture, the infallible Touchstone of al truth and Christianitie: affirminge aswel the displeasure of the prince to be death, as also the festuringe Canker of feigned flaterie to be most contagious. Nothing is so pestiferous to Princes and maiestrats as to listen and geue eare to the fauning flatterie of Cosening clau-backes, and the ranke rable of pieuish parasites, whose nature (hunting after lucre and Bellichere) is vnder the cōu-trefect visure of their sugred speech and diabolical dissimulacion to feede the humour of those, whō it hath pleased god and good fortune to decorat with world ly dignitie and tēporal regiment, aboue the commune sort of other people. The

hurt

hurt that therof ariseth, is by infinite examples more apparaunt then that it needeth here to be declared. This causeth me (Right Honorable) to leaue ỹ large campe of deserued praise, iustlie due vnto your Honoure for the manifold and singuler vertues of approued wisedome and exquisite learning, harboroughinge within the sanctuarie of your noble minde, to others that shall hereafter with more dexteritie blaze abroad and display the same to posteritye. Onely my humble sute and request is vnto your Honoure, that you would vouchsafe to accept the first fructes of this my simple trauaile into your patronage, the worke of a mã lõg since dead, vowed and due vnto none so fitte as to you, who haue bene a serious studient of Tullian eloquence. and a diligent peruser of all his works, and that vnder the safe-

safeconducte of your worthie name it may haue freer passage into the hands of manye. VVhich although it be not so exactly don, that it may seme to smel of Demosthenes or Cleanthes his Cãdle, nor euerye iote and syllable to be preciselye waighed in Critolaus his Balaunce. yet I truste the sense of the Author is in no place altered, nor my Translatiõ in any point to swerue from the office of a faithful Interpretoure. Finallye that it may please you to waighe the nakednes of my goodwil, more then th, value of this my Scolasticall exercisee by the example of our sauiour Christ, who accepted the two mytes, which a pore woman offered in the Temple in as good part as the great gifts and oblations of the wealthie: calling further to your remembraunce that God at the buildings of his Tabernacle, accepted aswell such

as

as to the erection and beautifiinge ther of brought stuffe of small importaunce and accompt as Brasse, yron, Goates heare, candlestickes, oyle and such like, as he did those that brought costlier & more precious ware as Gold, siluer, purple, Scarlet, Bysse, pearles, precious stones and odoriferous perfumes. VVhich labour of mine if I may vnderstande to be not altogether misliked of you, I wil thinke not only my trauaile well bèstowed, but also much encouraged to procede in workes of greater volume and paine, already begonne and in part perfourmed byme, if my glassie health may be at any reasonable truce with his feuerous maladies and continnall Atrophies. Frõwhich and al other infirmities I beseech All mighty God long to preserne you, to the common vtility of this Realme, and after youre pilgrimage

here

here ended, make you Coheire with his sonne Christ in his glorious Hierarchie From Greenwich the Kalendes of Iune. 1569.

Youre honours moſt humble to commaund Thomas Newton (.·.·.)

The Preface of the Author vnto Marcus Brutus.

I Haue oftentymes marked & conſidered O Brutus, hovve youre vncle Marcus Cato at ſuch times as he vttered hys mynde and opynion in the Senate about the vvaightye matters of the common vvealth, vſed to fetche his reaſons and Argumentes oute of Morall Philoſophie, and by vvittie expoſition made them to ſerue his turne and purpoſe: but the maner of his reaſoninge differed muche from that abſolute order vvich is publickly vſed in Forum, vvhere all iudicial matters depēdinge in ſute and controuerſie are pleaded and decyded. Notvvithſtāding he preuayled ſo much vvith the common people by hys graue ſentences and diſcret counſayles that they adiudged all that he ſayd to be effectuall and probable. VVhiche vvas a thinge farre harder for him to compaſſe, then it is eyther for thee, or for vs, becauſe vvee are better envred and haue a further ſkill in

that kynd of Philoſophie vvhich enricheth a man vvith a fine vtteraunce and flovving eloquence, and vvherin ſuch things are declared, as do not muche diſagree from the minds of the people. But Cato being (in my opinion) a ryght and perfect Stoike, doothe both thincke thoſe thinges vvhich the vulgare people allovve not, and is alſo of that ſect of Philoſophers, vvhich care not for elegancie of ſpeache and floures of eloquence: neither dilate and amplifie their argumentes, but vvith breafe queſtions and Interrogatories (as it vvere vvith certaine prickes or points) proſecute their reaſons aud diſpatch their purpoſed intentes. But there is nothing ſo incredible, but the ſame by artific al handling may be made credible, ther is nothing ſo rude and barbarous, but by eloquence it may be poliſhed, and ſcoured cleane. Conſideringe and reuoluing theſe thinges in my mind, I aduentured further then this Cato, of whom I ſpeake. For the Orations that Cato commonly made, were after the Stoikes guyſe, of Magnanimitie, Continencie, death,

the

the vvhole prayse of vertue, of the immor-
tall Goddes, of the loue that we oughte to
beare to our Countrye, wythout any poin-
ted gloses or gorgeous ornamentes of Rhe-
toricke. But I (as it vvere to exercise my selfe
and to make a proofe of my witte) haue cō-
prysed and recueled such high and abstruse
pointes of Philosophie, into common pla-
ces, vvhich the Stoikes do scantly permit &
allovve in their scholes of exercise and pri-
uate studies. And becausse they bee meruay-
lous sentences, and suche as are contrary to
the opynion of all men, they are by thē ter-
med Paradoxa, vvhyche signifyeth, thinges
merueilous and inopinable: vvherevpon I
thoughte vvith my selfe to assaye vvhether
they might be publisshed abroade, and allo-
vved as disputable in the Forum, or place of
common plees, and so eloquently handled,
that credite might be geuen vnto thē by the
audients, or whether I might entreat of thē
after a learned sort for thē that be skilful, or
els frame my talke and maner of reasonyng
according to the capacitie of the vnlearned
people. And the more vvillinge vvas I to

vvryte, becauſe theſe concluſions (vvhiche they haue thus named Paradoxa) ſeeme in my opinion to be moſt true, and ſocratical, that is to vvitte, agreeable to the ſound and infallible doctrine of Socrates. You ſhall therefore take this ſmale vvoorke vvell in vvorth, by mee compiled by Candlelighte theſe ſhort nightes, becauſe vnder the protection of youre name, my other vvorke of more paynfull ſtudye, vvas ſet forth and divulged. And herein ſhal you haue a taſt of thoſe kinds of excerciſes, that I vſed and yet do accuſtome my ſelfe to vſe, vvhen I ſelect and excerpe ſuche ſayinges as amonge the Philoſophers in their ſchooles are called their poſitiue and peculier argumentes, and interlace the ſame into the Rhetorical trade that vve vſe in pleadynge and trauerſinge cauſes and matters Iudiciall. Notvvithſtandinge, I doe not greatlye deſyre, that you ſhculd publiſhe and ſet forth thys vvorke to the gazinge vievve of all men, for it is not of ſuch excellencye, that it deſerueth to

Tuſculãs queſtiõs.

be

be ſet vp in the topp of an high Turret for men to beholde and haue in admiracion, as the incomparable Statue or Image of Minerua vvas, vvhich Phidias made: but onely that it maye appeare and bee intimated to you that the ſame perſon vvhych made and dedicated the other greater vvoorkes vnto you, is alſo the Authoure of this.

❧ The first cõclusion or Paradoxe, vvherin is proued that nothinge is good and laudable but only that vvhich is honeste and vertuons.

I Feare some of you wyll deeme and thynke, that this my talke & discourse is not deuised and inuented by me of myne owne braine, but borowed and fetched out of the disputacions of the Stoykes. Yet ueuertheles I wil franckly say what I thinke, and in fewer wordes then so great a thinge can wel be declared. Trulye I neuer iudged nor thought that richesse, wealth, sumptuous buildings, Reuenues, Territories, Dominions, and bodely pleasures (wherin folish worldlinges set their chiefe delighte) were worthy to be reckened amonge such thinges as are good and erpetible. For I do see, that

that although they haue great plentie & foyson of such trãsitory things, yet be they euer coueting and hũting after more, lacking aswel that which they haue, as that whiche they haue not, because their greedie desire and thirste of money and couetousnes is neuer stenched nor satisfyed. And they haue not onely an inward veracion and disquietnes of mind by reason of the vnsaciable desire and luste that they haue to encrease and augment that Substaunce which they already possesse, but also euer stande in dreade and feare to loose the same by one casualtie or other. And in this poinct, I oftentimes finde a lacke of discretion, in our Auncestoures and predecessours, which were men of liuing most vertuous and continente, who by the bare and onely name, demed and called these vncertaine and transitory goodes and wares (which are commutable betweene man and

man

man in their bargaines & traffique) to be good: whereas in verye deede, they thought farre otherwise, thenne theyr woords outwardly purported. Can a thinge that is simplie good, be in an euil man? Or can any man that is endewed & garnished with those things that be good in deede, be any other then a good and vertuous mã? But all these and such like we see to be such, that both naughtie men may possesse them, and good men by them may be hurt and damnifyed. Therefore if any be so peeuishly disposed to reprehende and mocke me for so sayinge, let him not spare, I force not. For truth and sound reasõ shall with mee be euer preferred before the rash iudgementes & waueringe opinions of the foolische multitude. Neyther wil I say, that any man hath lost his good thinges, when he hath loste his Cattell or household stuffe. Neyther can I chose, but oftentimes to praise

and

and greatly commend the wise man Bias (as I thinke) who was rekoned and accompted one of the seuen wyse Sages of Greece. For when his citie Priene was by the Enemye taken & ransacked, al the Inhabitaunts shifting for them selues, & conuaighinge them selues out at a Posterne gate, with bagge and baggage, as muche as they could carie, hee was aduised and counsayled by one of his frends to do semblably: I do (quoth hee) euē aswell as they. For I carye awaye with mee, all such goods and possessions as are mine: meaning his vertue, wisedome and learninge. But as for worldlye pelfe and transitorie goods whiche are subiecte to the variable chaunce and hazard of blind dalying fortune, he thoughte were not to bee called his owne proper goods, which we do call and terme good. What is good then (will some say) or what is ment therby. If what soeuer is done

right-

rightlye, honestly, and accordinge to vertue, be sayde to be done well and laudablie, then it followeth, ỹ whatsoeuer is right, honest and according to vertue is (as I thinke) only good. But these thinges may seeme to bee somewhat obscure and not able to be vnderstode of euery weake capacitie, for asmuch as they are but coldly and superficially handled and disputed without any examples. Therfore to illustrate & beautifie the same with more grace and pleasauntnes, we must introduce and bryng in the liues and worthy actes of noble personages and menne for the vertues renowmed, syth they seeme to be disputed more subtillye with woordes then effectually with deedes. Well, I demaund of you, whether you thinke that those noble and excellente men which were the first founders of our common wealth, and established the same wyth good and commendable

Lawes

Lawes, did cast all their studye and whole minde vpon the greedy and insaciable desire of Golde and Siluer which tended onely to auarice, or vpon pleasures deuised to contente the phantasy, or vpō new fangled trickes of houshold stuffe being instruments of nycenes, or vppon sumptuous fare and belly chere being the ministers & occasions of voluptuousnes? Set before your eyes euery one of the kings. Will you beginne with Romulus? Or els with those valiaunte Gentlemen which deliuered our city from miserable thraldome and slauery? By what degrees (I pray you) did Romulus ascend and attayne to be deified and associated to the number of the Gods? by such vayne pleasures whiche these grosse Beetleheades call good? or els by his valiaunt actes and woorthye vertues? What say we to Numa Pompilius? Do we not think that the gods were aswell pleased with his homely

pottes

pots and earthen pitchers wherein he offred vp his sacrifice, as they were with the riche goblets and delicate Cuppes of others that succeded hym: I omit the rest: for they were all egall in vertue and prowesse, one wyth an other, excepte Tarquinius superbus. But if a man should aske Brutus, what he entended or whereaboute he wente, when he expelled the kinges and restored his country to liberty, or what marke he and his felowes & confederates shot at in enterprising and aduenturing the same, cã it be thought, that anye of them did it for pleasure sake, or for Richesse, or for any other purpose, otherwise then became men of approued fortitude and magnanimitie: what caused Quintus Mutius Scæuola to hazarde hys lyfe wythout all hope euer to escape or returne in sauety, when he conuaighed himselfe into king Porsenna his campe, meaning to haue dispatched & slayne the king

in

inhis owen pauilion? What manhode and valiaunce remayned in Horatius Cocles? What notable exploites did he when he alone defended the Bridge or passage ouer the riuer Tiber against the armed route of all hys enemies? What violence enforced or compelled Decius the father voluntarily to vow and obiecte himselfe to death, by pressing into the middle of hys enemies hostes? What caused Decius the younger, Sonne to hym aforesayde, to do semblably? What pretended the continency of C. Fabritius? What ment the homelye fare and slender cheere of M. Curius? What say we to the two sure pillers and inuincible Buttresses of the Romaine nacion the twoo Scipioes, what worthy seruice did thei to their country in the Punique warres? Who chose and were willing euen wyth their owen bodies as it had bene with a wal or Rampiere to stoppe the passage of the army that came to ayde & socour

succour the Carthaginians? What entended the younger Africanus? What desired the elder? What coueted Cato, who liued betwene these two mens times and innumerable others? For we haue store of domesticall examples in our owne countrey. Do we thinke that any of these were euer in that opinion, to desire or seeke for any thynge in their lyfe, but onelye that whiche they supposed and deemed to be good, vertuous & laudable? Therfore let all suche as mocke and deride this opinion step forth and shew their faces, and let them flatly confesse and iudge themselues, whether they had leifer be like to any of these riche and fatte Chuffes, whose gorgeous houses and buildings are garnished with the finest marble stones, enameled & beset with yuory and Gold, beautified and adorned with pictures and Imagery, Tables, store of plate both of Gold and siluer curiously chased and engrauen

engrauen and other precious and artificiall Corinthian woorkes: or els be like to C. Fabritius, who neuer had neither would euer haue any of all these? Notwithstanding they are not so obstinately wedded to their owne fond reasons and selfe willes, but they will sone be perswaded to relent and confesse that these mutable & vncertaine goods & wares which serue for mutuall bargayning one man with an other, are not worthy to be rekoned amonge those thynges that are good. But this poynt they do stiffely maintaine and earnestly defend, that pleasure is the greatest goodnes and the highest felicity. Which saying in my opinion semeth rather to procede out of the mouthes of brute beastes then of men.

Wilt thou therefore so much abase and cast away thy self, seing that god or nature (being the common mother of all thynges) hath geuen to thee a

minde, then whiche there is nothinge more excellente and deuine that thou shouldest thinke no difference to be betwene thee, and a dum beast? Is any thing good, that doth not make him that possesseth it to be better? For as euery man is moste endued & garnished with vertue, so is he worthy of moste prayse. And there is nothinge that is good, but he that is therewith decorated, may honestlye reioyce and glory in himselfe for it. But is any of all these in pleasure? Doth it make a man either better or more praiseable? Is there any so shameles to extoll his owne lewednesse, or to attribute any honest praise to himselfe, for yelding & enthralling hymselfe to voluptuousnes, and lasciuiouslye liuing after hys own inordinate Sensuality? Seing therefore that pleasure (in defence whereof very many do stiffely stand) is not to be accompted among good thinges, but the more that it is vsed,

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the more it doth alienate the minde from the state wherin it was before: Certes to liue well and happely is nothing els, but to liue vprightlye and honestly.

❧ The second Paradoxe, wherein is deciphered that in whomesoeuer vertue is, there lacketh nothing els to bring him to lead an happy life.

NEyther did I euer thinke Marcus Regulus to be miserable vnhappy or wretched, for his magnanimity & hauty courage was not tormented of the Carthaginians, neyther his grauity, neyther his faythfulnes, neither his constancy neyther anye other vertue incorporated in hys noble brest, nether finally his worthy mind, which being garded and fortifyed with a garrison of so many vertues, and on euerye side enuironed & accompanied with such singular qualities could not be vanquished & con-

quered, although his bodye was punished and by a most terrible kind of tormente manquelled. As touching C. Marius, we sawe in him suche a rare paterne of noble pacience that when he was aflote in his highest prosperitye he seemed to me to be one of the happiest and fortunatest men in the world, and when blind fortune tourned her wheele vp side downe deiecting him from his high estate and souereaignty vnto carefull aduersity, yet seemed he neuer to chaunge countenaunce but to be as one of the noblest and stoutest hearted men that euer was, then whiche there can nothing happen vnto a mortal man more blessed or fortunate. Thou little knowest (thou foolish and brainsick man) what power and efficacy vertue hath: thou dost vsurpe the bare name of vertue, but thou knowest not the excellency, force and validity of it. That man cã not be but most happy whose minde is well

is well setled and accustomed to ver-
tue, and whych putteth and reposeth
all thinges in himselfe alone. But he
that putteth all his hope, confidence,
reason, and cogitacion in fickle for-
tune, and altogether dependeth vpon
vncertaine hazarde, can haue no cer-
tainty of any thing, neither can he as-
sure himselfe that he shall haue the
fruition of his posterity not so muche
as the space of one day. Terrifye & af-
fray suche Asseheades, if thou canste
catch any such in thy daunger, wyth
thy threatening menaces eyther of
death, or els banishmente: but for my
part, what chance soeuer betideth me
in so churlish and ingrate city, I will
paciently suffer it, and am fully reso-
lued not to refuse it, much lesse not to
repugne & resist it. For to what ende
and purpose haue I employed and be
stowed all my trauayle, to what ef-
fect are all my deedes, or for what cō-
sideration haue I exhausted my selfe

with so many studies and careful assayes, if I haue not armed my self & learned therby to lead my life in such sort, that neyther the spightfull temerity and rashnes of variable fortune, nor the enuious hart burning and furious hatred of mine enemies shold be able once to damnify me or to dash me out of countenaunce? Is it death that thou doost threaten me withal, by whose meanes I shall departe out of this miserable worlde altogether from among men, or els is it banishment, wherby I shall be ridde out of the company of naughty packes and villaines? Death is terrible to those, whose life and conuersation hath ben so sinfull and wicked, that when they dye: all other things dye and take an end with them also: but not to them, whose prayse and renown can neuer dye nor be forgotten. As touching banishment, it is terrible and dreadfull to them, which thinke themselues to

be

be enclosed and hedged within a certain limite and place of dwelling, not to thē which thinke the whole woꝛld to be nothing els, but as one city, foꝛ all men to dwell in. Thou art ouerwhelmed in miseries, thow arte plunged in calamities, thou arte enbeigled and ledde in a fooles Paradise, supposing thy selfe to be a man happy & in foꝛtunes good grace: thine owne libidinous lustes do vexe and trouble thy vnquiet conscience, thy mynde is night and day hoꝛribly battered with remoꝛse of thy naughty life, thou neither art contented with the lot and state which thou art in presently, thinking it not to be enough, & also thou standest in continuall feare least that whiche thou haste, will not continue long with thee. The punctions of thy flagitious deedes is euer gnawing & pricking thy sinfull and gilty conscience, thou standest in fear of Sessiōs and iudgemēts foꝛ transgressing the

lawes, which way soeuer thou dooſt glaunce thine eye, thy wrongfull dealinges like helliſhe furies doe occurre and reſorte into thy remembraunce, which do ſo torment thee inwardlye that thou neuer canſte take thy reſte. Wherfore euen as a naughty, foliſh & diſſolute perſon can not be happy: ſo a good, wiſe and valiant man can not be miſerable. Neyther can his life be otherwiſe then good and prayſeable, whoſe vertuous manners and honeſt conditions are godlye and comendable: neither furthermore is hys life to be deteſted and eſchued which deſerueth prayſe, which were vtterly to be auoyded and fled, if it were wretched and miſerable. And therefore I conclude that whatſoeuer is laudable, the ſame alſo oughte to ſeeme bleſſed, flouriſhing and expetible.

The third Paradoxe vvherin accordyng to the opinion of the Stoikes, he proueth all faultes to bee equall.

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THe thinge (will some man saye) is small and of litle value: but ỹ offence is great. For offẽces and faultes must bee waighed and considered, not accordinge to the chaunce & happe of the deedes, but according to the vicious intente and naughtye disposition of the parties offendinge. One offence (I graũt) may be greater or lesse in valew, then an other is: but as touchinge the nature of the offences and respecting them simply which way soeuer thou shifteſt and turneſt thy selfe, they are all one. A Pylote or chefe Mariner whiche negligentlye drowneth a shippe, whether the same be fraighted with Gold or w̃ chaffe, is asmuch to be reprehended & disalowed for the one as for the other. For although ther be some oddes and difference in the worth and valewe of ỹ thinges, yet his ignorance and vnskilfulnes is all one. If a manne to staunch his inordinate and filthy lust,

do defloure a woman that is both a Strãger & also of poze estate & degre, the griefe of ỹ villaine doth not appertaine to so many, as if he had lasciuiously constupzated a noble Damosel, descended of som honozable house and pedagrew. But the offence was of it selfe neuer a whitte the lesse. Foz sinne oz offence is nothinge els but a transgressing and passinge of the lymittes & boundes of vertue. Whiche when thou hast once done, the faulte oz trespasse is committed, and thou nedest not to aggrauate ỹ same with heaping on any moze, foz thou hast deserued blame by comitting euen one. And what soeuer is vnlawful to bee done, is in this one poinct contayned, and expzessely proued, in saying that it is not lawfull: Which can neyther be made moze oz lesse. Foz if it be not lawfull, it is sinne, which is alwayes one and the same: and therfoze the vices that spzinge and pzoceede out of them, muste needes be equall. Also if

vertues

vertues be equall one wyth an o-
ther, vices also muste be equall. But it
may most playnly and easelie be per-
ceiued and vnderstanded that vertu-
es are all equall one with an other,
forasmuch as there can not bee anye
man better then a good man, nor any
more temperate, then hee that is
temperate, neyther anye stowter
and valianter then hee that is stoute
and valiaunt, nor wyser then he that
is wise, wilte thou call him a good
man, that whereas he mighte gayne
clearly and detaine to himselfe tenne
pounds of gold being committed to
his keepinge and custodie in secreate
without any witnesse, yet faythfully
and truly redeliuereth the same to ẏ
owner therof, if he would not do sem
blablye in tenne thousande poundes?
Or woulde you repute and take him
to bee a temperate man, whiche can
brydel his affections and refraine frō
some one licencious lust, and lettethe
go the Reynes of al disordered oute-
rage

rage in an other? Onely vertue is agreable with all reason and perpetuall constancie. Nothing can be added therevnto, to make it to bee more a vertue: nothing can be taken awaye from it, but the name of vertue shall strayght wayes, be taken away and ceasse. For if thinges that bee well done, be rightly and vertuously don, and nothing cã be righter then right, verily neither can any thing be found that is better then good. It foloweth therfore, that vices are equal. For the naughtynesse of the mind are aptlye termed vyces. But syth vertues are equal, vertuous deedes also, (because they proceede and come of vertue) oughte to be equall. Semblably synnes because they sprynge and aryse out of vyces, must nedes be equall.

Yea Sir, (wil some say) you take and ground this opinyon vpon the Phylosophers doctrine. I was afrayd, least you would haue sayd, I had be rowed and gathered it of Ribauo

andde-

and verletts. Socrates his vse and maner was to dispute after such a sorte. I am well apayde thereof: for auncient and autenticke hystoryes doe recorde and witnesse that hee was a profoundly learned and also a righte wyse man. But yet I demaund this question of you (seing we do quietlye reason the matter wyth gentle wordes and not with sturdye buffettes) whether when wee dispute of good thynges, we ought rather to seeke ỹ mynd and oppynion of rude and ignoraunt Tankerd bearers & drudging labourers, or els of the approued learned and famous Phylosophers: especially sith ther is no sentence and opinion eyther truer or more availeable to mans lyfe then this. What power or force doth more terrefye men from committing any kind of sinful actes, then when they knowe that there is no difference in offences, and that they do offende asmuche and as heynously

nously in laying violent handes vpō priuate persons, as they should if they did the same to Magistrates and thē that be set in high authoryte? And what house soeuer they do polute wō baudry and whoredome, that the dyshonestie and shame of the lecherous fact is equall and al one. What? is there no difference (wyll some saye) whether a man kyll his owne father, or els some common Seruaunt? If you meane these twoe comparisons barely and symplye, not addyng the cause or the kyllers intente, it is hard to be iudged of what sort they be. For if it be a horrible offēce of it self & simply for one to kyl his father, ỹ Saguntines, who had leifer that their Parentes should dye being free and vnuanquyshed, then to lyue in seruitude & slauerye, were Parricides. Therfore in some case the sonne may bereft his father of his lyfe wythoute offence, and manye times a poore drudge or

slaue

slaue maye be brought to his deathe, without great wronge and iniurye, And therfore the difference is in the cause, and not in the nature of the deede. Which being not sought for of the party actyue, but vpon vrgent cõsideracion & respect of the other party done, it is done more redely and propẽsiuely: but if the cause be a like and all one in both, the faultes also muste needes be equal. Notwithstandinge herein they do differ, that in killinge a Slaue. if it be done iniuriously, ther is but one single offence committed, but in killing and takinge awaye the life of a father, there are many fautes. for therein is an vnnaturall dealinge shewed to him that begat thee, that fostered and brought thee vp, that instructed and taught thee, that placed thee in good state to liue in the common wealth, and furnished thee with houses and necessaries. He is notorious for his offences, which taketh away

way from his father, that which he himselfe receyued of him, and therfore deserueth a great deale more punishmente. But in the race and course of our life we ought not to waigh and consider what punishment is mete & due for euery faulte, but to looke and perpend what is lawfull and permitted for euery man to do. To do that whiche behoueth not to be done we oughte to thinke to be an offence: but to do any thing which is prohibited & vnlawfull, we ought to iudge and accompte a detestable and cursed deede. Is this to be so precisely taken for euery light matter and small trespasse? Yea truelye, for we cannot imagine a meane of the thynges, but we maye bridle oure affections and keepe oure mindes in a modest measure. If a Stage player do neuer so little in his gesture misse & transgresse the notes of mesure or erre in pronouncing one sillable in a verse long which shoulde

be

be shorte or contrarywise that shorte which should be long, he is hissed at, derided, and with clapping of handes driuen away: and wilt thou say, that thou shouldest erre and offende so. muche as in one syllable, in thy lyfe which ought to be more moderat thē any gesture & more inculpable then a ny verse? I cannot abide to heare a Poet make a fault in his verse thogh it be but in a trifeling matter, & shall I heare a citizen skanne vpon his fingers his faultes which in the societye of his life he hath committed? Whiche if they seme to be shorter, yet how can they seme to be lighter sithens euery offence and sinne commeth by the perturbation of reason and order? For reason and order being once broken & perturbed, there can nothinge be added, wherebye it maye seeme that the offence maye anye whitte more bee encreased.

The fourth Paradoxe, vvherin is proued that all fooles and brainsickes persons be distraught and alienated from their right mindes: couertly meaning Clodius, and by him all others of like maners and conditions.

BVt I wyll by necessarye argu-ments proue thee not a foole as thou art often, not a wicked vil-layne as thou art alwayes, but a frã tike sotte and starke madde Ideot. Shall the mind of a wise man being garded and on euerye side fenced and hedged in wyth graue counsell, vali-aunce, pacient bearing and suffring al such chaunces as are incident to mã, contempt of fortune and finally with all the other vertues as it were with a Rampier or wal, be vanquished and ouerthrowē, which cannot be so much as exiled and banished out of the ci-tie? For what call you a citye? is it an assembly and conuent of sauage and brutish liuers? Or is it a multitude of

Renuagates,

Rennagates, cutthrotes and thieues congregated into one place? Certes you will say no. Then Rome was not to be called a citye, when good lawes were disanulled, abrogated and stode in none effecte, when Iudgementes were layd aside and contemned, whē the auncyente customes of the Citie were ceassed and extinguished, when the Magistrates were wyth sweard and stronge hande deposed and disfraunchised, and the honorable name of Senate no more vsed in the weale publique. Was that flockyng route & hellishe rable of theeues and Ruffians, and the swarme of Robbers and murtherers whych vnder thy cōduct were brought and set in the Forum, & the remnaunt of the conspiratoures whych (escaping punishment after ỹ the sedicious furyes and trayterous vprores of Catiline were repressed) turned and confourmed theymselues to thy vngracious villainye and mad-

nesse any citie? Therfore I was not banished out of the Citie, which was then none, but I was reuoked and restored into the Citie, when there was a common wealthe a Consull, which during the time of thy vsurped rule and Consulshippe was none at all, and when the Senate bare hys wonted authoritie which while thou ruledst the roste and bare the swaye was contemned, and when the people myght franckly and freely geue their voyces and consentes, and finally when the execution of iustice, lawe and equitie (which be the linkes and bonds of the Citie) were reuiued and had in remembraunce. But beholde howe litle I set by the bloudy weapons wherwith thou maintaynedst thy murtherous and thieuelye lewdnes. I euer made accompt that thou diddest meane greate iniurie to mee, but I neuer thoughte that it euer raught or came neere to mee. Unlesse

perad-

venture whenne thou diddeste beate downe ẏ walles of my house, or whē thou diddest most wyckedlye set my Mansion on fier, thou thoughte that some of such things as are mine, were spoyled ransacked and burned in the Citie. But I do recken nothing to be myne, neyther can anye man els call any thynge his owne, which may bee taken away or stollen or by any other meanes loste. If thou haddest taken awaye from mee my constantnes of mynd that I haue vsed a long time, my cares, my laborious & watchfull paynes, and my sage counsaile, wher by the State of this publique weale hath bene honourably conserued and maintayned, or if thou haddest abolisshed and blotted oute the immortall fame that shal redound to me for these worthy benefits eternally, or (which is more) if thou haddest bereft mee of that mind, out of which all these cōsayles proceded, then woulde I con-

felf that I hadde receiurd a wronge at thine handes. But forasmuche as thou neyther dyddeste neyther yet couldeste do this, thy iniurious dealynge towarde mee, hath made this my retourne ioyefull and glorious, and not my departure wretched and miserable.

Therefore I was euer a Citizen, and then especiallye, when the Senate didde writte to forraine Countreyes and prouincies for my sauegarde, preseruacion and gentle intertaynmente, as for one that was both a noble and vertuouse Citizen. But thou (althoughe thou seeme nowe to bee in thy ruffe and to rule al thinges at thy pleasure) arte no Citizen, vnlesse peraduenture it bee possible for one and the same personne bothe to be a deadlye enemye and a freindlye Cytyzen.

Doeste thou make anye diffirence

betwene

betwene a Cytizen and an Enemye by nature and distaunce of place, and not by inwarde wyll, and playne deedes of the myndes? Thou haste commytted Murther in the Forum, thou haste intruded into the Temples and forecibly kepte the possessions of them by meanes of thy armed Cutthrotes. Thou haste fiered the houses of pryuate menne, and holye Churches consecrated to the Goddes. Whye is Spartacus proclaymed a Rebell and Traytoure, if thou bee a Cytizen? Canste thou bee a Citezen, sythence throughe the lewednes the Cytye was, once no Cytye? And doeste thou call mee (by thyne owne name) a banyshed man, sythe there is no good manne but bee thoughte that at my departure the Common wealth was banyshed and departed also.

O thou foolyshe and frantike dolte

wilt thou neuer be reclaimed to good nes? wylt thou neuer loke about the? wylt thou neuer consider what thou doest and speakest? Doest thou not know that Exile is the punishmente of wycked and scelerous dealynge? & that this my iournaie was taken in hand for the most politicke and noble actes before by mee atchieued? All mischeuous and naughty persons (of whom thou doest professe thy selfe to be Captaine and Ringleader) whom the Lawes do apoinct to be ba-ished men, are vagarauntes & banished me in deede, althoughe they neuer stirre their foote oute of their natiue countraye. And seynge by all order of the Lawes thou art denounced an outlawed and banyshed personne, wilte thou not be a banyshed man? Shall he be called an Enemye that beareth weapon aboute hym before the Senate, and not thou, whose falchion was taken euen in ỹ Senate? Shal

he

he that sleaeth a man be punished and thou escape, which haste murthered a great meignie? Shal he that setteth fyre on the Cytie be adiudged an enemie, and thou winked at which with thyne one hande haste burned Cloysters and Churches dedicated to the Nymphes. What is to be laid to him which forcibly kepeth the Temples of the Goddes? But thou haste pitched thy Tentes, and marshalled thy disordered Hoste in the Forum. But what meane I to recoumpte and declare the common lawes, whyche are al by the so violated and transgressed, that thou arte thereby made a banniſhed man? Thy very familier friend Cornificius made a priuate & special lawe for thee, that if thou dyddest presume to come into ỹ Temple of Bona Dea, thou shouldest be sent into exile. But thou arte accustomed to make thy vaunte, that thou hast done it. Therfore seing thou arte an offendoure of

so

so many lawes, and by the order and tenoure of them arte awarded to exile, how canst thou choose but tremble and feare this odious name of a banished man? But I am here in Rome (thou wylt saye) and therefore how cast thou proue me to be a banished man? I say thou art ther as thou hast beene in a Hauen, wherein thou hast layne for a tyme in Harborough, for thy safegard, and yet not obedient to the Lawes of the Countrey. Therfore euery man is not inheritable to ỹ customes & lawes of the place wher he is resiaunt, vnlesse hee be subiecte and obedient to ỹ lawes whych ther be vsed.

The fift Paradoxe, vvherein he inuaigheth agaynst the insolencye and voluptuous lyuinge of Marcus Antonius, and proueth all vvise men to be free, and all fooles to be Slaues and bondemen.

Desi-

DEserueth this worthy captayne to bee prayſed, or to bee named and thoughte worthye to haue ſuch an honourable name? Howe? or what honeſt freeman can he be a ruler ouer, which cannot rule his owne affections? Let him firſte bridle his ſenſuall luſtes, let him renounce and abandon pleaſures, let him qualefie his furious fumiſhe paſſion of beaſtly raginge anger, let him deteſt couetouſnes, lette him vtterlye expell and driue out of his mind all corrupt and naughty vyces: and then let him begynne to exerciſe his rule and authority ouer others, whē he himſelf hath ceaſſed to be enthralled as a bōd ſlaue to two moſt vyle maſters, ỹ is to wit vglie ſhame & loſe diſhoneſty, for ſo long as he is the bond ſlaue of thoſe two, he ſhal not only be accōpted no Emperor, but rather not ſo much as a fre mā. And this is moſt excellētly vſed of the moſt learned philoſophers whoſe

whose authoritye I woulde not vse & alledge, if my case so lay that I shold make this Oracio before an audience of blunte and ignoraunt personnes. But seing that I do speake vnto thē that are most wyse and discrete, vnto whose hearinge these thinges are not straung, why should I dissimule and faigne that I haue lost al the paines and laboure whyche I haue bestowed in these studies? Therefore right learned men do say, that no mā is free, but onelye a wyse man. For what is libertie? Leaue and power to liue as a man lust. And who liueth as he lust, but he whiche embraceth & foloweth honestye, and delighteth in the action of vertue, who dothe not liue rashlye and dissolutelye, but choseth & prescribeth to himselfe a trade of lyuinge aduisedly and foreseeth the ende thereof, who is obedient to the Lawes, not for feare, but because hee thinketh it to be a thing expedient, & hole-

holesome: who doth neither say, doe nor thynke any thyng but volūtarily & freely, from whom al his counsailes and affayres that he taketh in hande do procede, and to the same are referred: neyther is any thyng of so great force wyth hym, as his owne wyll & iudgement: vnto whom fortune herselfe yeldeth and geeueth place, and hath no power or iurisdiction ouer him, which is reported to haue a merbaylous great power and to beare a great sway in all thinges wherin the sentence of the wyse Poete is verifyed whych sayth thus: Euerye man is fashioned after his ovvne manners:

Therfore only a wyse man hath thys preminence & good chaunce, that hee doth nothinge agaynste hys wil, nothing grudgingly, nothyng by compulsion. Which thinge to be true, althoughe we must be faine to discusse and declare it in manye wordes, yet this in few wordes muste we of necessitye

ceſſitie confeſſe, that no man is free but hee whiche is thus diſpoſed and affected: and therfore all naughty perſons are ſlaues and bondmen. Neyther is this ſo ſtraunge inopinable & merueilous in deede, as is it in wordes. For the Philoſophers doe not terme and call them ſuch Slaues as ſerue for drudgerye and vyle ſeruyce beinge bounde to their Maiſters by Indentures and Couenauntes obligatorye or by ſome order of Ciuyle Lawe: but if the vile obedience of an effeminate and abiect minde, caryed away with euery vaine puffe of fooliſhe affection, and lackinge any ſure ſtaye or iudgemente of himſelfe, by a bondage, whoe will denye all lighte felowes, couetous perſons, and finallye all naughtye folkes to bee ſlaues and bondmen? Shal I thinke him to be a fre man, which is vnder the rule of a woman, ſubmittinge himſelfe to her becke and pleaſure, liuinge as a

ſuppliaunt

suppliaunte vassell vnder her lawes, ready at an ynche when she either cō=maundeth or countrecommaundeth: If she commaunde any seruyce to be done, he dare none otherwyse do, but goe aboute it, if she aske and require any thyng, he dare not to denie it her, if she cal he must come, if she cast him out of the doores, there is no remedye but to packe and trudge away, if shee storme and threaten he must tremble and quake for awe and feare. Veri=ly I iudge the mā that is in this case not only a Slaue and bondman, but a most wicked peazaunt and drudge, yea although he were descended of an honourable stocke and lignage. And as in a greate householde of fooles, some of the seruauntes thynke them=selues in their owne conceypte brayn=uer and nycer thenne theyr other fel=lowes, by apzerogatiue of seruyce as being Porters & vshers of the Hall,

wher

wheras (notwithstandinge) they bee but slaues and seruauntes, doltishe & fooleshaken as well as thou arte: so lykewyse are they moze fooles and Sottes, which set al their delight in Pictures, Tables, Plate curiouslye engrauen, Corinthian woxks, & sumptuous buildinges. But we are (will they saye) the heades of the Citie, and therfoze how are we Slaues. Truly you are in no better case, neyther are you to be pzeferred befoze your owne seruauntes. But as in a great family, they which handle and goe aboute vyle offices of dzudgerie, as scouring, greasing, wiping, bzushing, sweping, strawinge Rushes and floures, haue not the honestest place of seruice, but rather the vilest function: so in a City those which haue enthzalled and addicted themselues to the desyzes and lustes of these thinges, haue almoste the lowest and basest rowme of al in the same Citie. But thou wilt saye a

gayne.

gaine: I haue valiauntly behaued my selfe in battaile and exployed worthy aduentures in Martial affayres, and I haue had the gouernaunce & chiefe rule ouer greate Empieres and prouinces. Then if thou seeke thereby to be prayſed, let thy mynd be garnished with suche vertues and qualities as be praiſe worthye. But thou arte bewitched with some excellent table of the handie worke of ỹ famous painter Echion, or els with some picture of Policletus. I omit to speake whence thou haste gotten them, or what places thou haste spoyled and robbed to come by theim. But when I see and behold the so rauished with desire to gaze and tote vpon them stil, to meruayle and muse at them, and to make exclamacions for wonder of theym, truly I muſt needes iudge thee to be the slaue and bondman of all dotage and foolishnes. But are not these Tables prety and trymme? Let theim be

so, for we are not so blunt and groose of vnderstanding, but we cã dysceerne betwene a good piece of worke and a badde. But I praye thee, repute and thinke theim faire and beautifull in such sort, ẏ they be not made as gyeues and fetters to shakle and binde men. But be taken as the toyes and pastymes of Children. For what doe you thinke if L. Mummius should haue seene any of these men greatlye enamoured and very desirouslye delighted to handle the fyne pottes and vrynalles of Corinthian worke, wheras hee himselfe cared not for the whole Citie of Corinthe, whether would hee thynke hym to bee an excellente Citizen or els a dyligente seruaunte and carefull ouerseer of vesselles? Lette Marcus Curius bee called to remembraunce, let the worthye fame of his noblenes be reuiued, or some of those honourable personages, which lyued well

well cõtented in their simple fermes and Countray houses: hauing therin nothing gorgeously decked, glittering and beautiful but themselues. And if he should se any man that hath borne high office in the common wealth by the election and fauour of the people to catche Barbilles and Mullettes out of a fishponde, or nycelye handle them or to reioyce in hymselues because he hath a bondãce of Lãpraies woulde not he iudge this man to be such a slaue that in his householde, he woule not thinke him worthy to intermeddle with any greater charge? Doothe anye man doubte but that they are in moste beastlye state of seruitude, which for couetousnesse of monye refuse no manner of slauerye no drudgerye no bondage? What vnreasonable bondage are the well contented to suffer, whiche doe gape for the goodes of an other manne and hope to enioye his enheritaunce

after his decease? when doth the old rich cobbe whych hath no issue becke or nodde, but they be prest and ready at his elbow to do his wil and pleasure? They flatter and faune vppon hym, they know the right bent of his bowe, they speake nothynge but that whyche they know will please hym, what he willeth to be done, they doe it: they hold him vp with yea and nay, when hee is a litle sicke or discrased they sitte by hym. What poincte of a free mã is in these? Yea rather what poinct of a seruile and drouslie drudge is not herein? Now, the ambicion & couetous desire of honoure, principalitie and prouincies (whiche seemeth to haue a greate shewe of Liberalitie, what a hard and rigorous Maistresse is it, howe imperious, howe stately and vehement it it? This was it, that caused the worshipful persons of the Citie and those whiche were counted the best and most substanti-

all

tiall men in Rome, to become suters, to crowch and to kneele to the wicked & ambitious Cethegus, to flatter and serue him, to send him gyftes, to come to his house in the night, to desire him to be good to theim, and finallye supplyauntly to prostrate themselues before hym and besech his fauour.

What cal you seruitude & thraldome, if this may be thought to bee libertie and freedome? What shall we saye? whenne the rule and dominacion of affections is ceassed, there entreth in to their hartes an other heauie maister and cruell Landlorde, whiche is feare and remorse of conscience for ỹ crymes before committed. What a miserable and hard seruitude is this? They must obaye and folow the fancies of prating youngelinges. All they that seeme to haue anye shadowe of knowledge and feared as thoughe they were Lords. As for the Judge, in what subiection hath he his Clien-

ces? how do they which know themselues gyltie of any offence feare and dread him. Is not al kind of feare, bōdage and slauerie? Therfore to what purpose is the Oracion of the moste eloquent Crassus, wherin he bestowed more eloquence then witte? Diliuer and rid vs out of seruitude. What seruitude is this to such an excellent & noble mā? For all feare of a faint, discouraged & abiect minde is seruitude. Let vs not be in bondage to any man. Desireth he to be restored to lybertie? Noe. For what doth he adde afterward? To none but onely to you all, vnto whom we maye and oughte to owe oure alegiaunce and do homage. He would but chaunge his land lord, he desyreth not to bee free. But wee, if we be endewed with a lostye & valiaunt mind, garnished & fraight with vertues, neyther ought neyther may be in seruile subiection. But say thou O Crassus, ẏ thou canst, for whye thou canst do it, and bee as good as thy

thy word: but say not that thou oughtest so to do, because no man oweth any thing but that which were a dishonesty not to paye. But of this hitherto. Let him take the view and survay of hymselfe and well examine his owne conscience, howe hee can be an Emperoure, syth reasonne and truth do playnly argue and proue that hee is not so much as a free man,

¶ The syxt and laste paradoxe, vvherin he proueth that noone are ryche, but onelye vvyse and vertuous men, priuaylye nippynge Marcus Crassus vvhoe sayde that none vvas to be named rich, vnlesse vvyth his reuenues he vvere able to furnish he and mayntaine an armye.

VVhat an insolent bragging and arrogante ostentacion is this ye thou makest about the telling of thy moneye and ryches? Art thou alone ryche? Oh immortall Goddes, may not I reioyce in my selfe that I haue heard and learned that knowledge, wherby I can shew and proue thee not to be as thy outward pryde and painted glorye pretendeth? Arte thou alone rich? what wilt thou say, if I can proue the not to be rich at al? Yea what wylt thou say, if I proue thee to bee poore and beggerlye? for what is hee, whom wee call ryche, or howe do we vnderstand this worde riche, to what maner of man may it best agre? I do thinke that is beste agreeth, and may fitliest be applyed to him, who possesseth so much: that hee thinketh himselfe sufficiently stored & to haue ynongh wherwithal to liue vertuously and honestlye, being contented with his present lot & estate,

seekyng

seekyng and prowling after nothing, coueting and wishing nothiug more then he hath. For it is thy mynd that muste examine a iudge it selfe whether it be riche or no, and not the rumoure and talke of people, neyther thy richesse and possessions. He which thinketh him selfe to lacke nothinge, and careth not for heaping & hordyng vp of more, but is satysfyed and well contēted wyth his wealth (I graūt) he is riche. But if for filthye lucre and insaciable greedinesse of money, thou thinke no maner of gaine to be dishoneste and reprochfull, and carest not which waye and howe thou getteste thy goodes, so that thou maist fyl thy bagges, (wheras no gaine at all can be honeste and commendable in one of that order wherof thou art a member) if thou daily defraude and vndermyne thy neyghboures deceyue and circumuent them, exact and demaund vnreasonable taskes and customes at

at their handes, entangle and lappe them in preiudicial bargaynes and co uenauntes, polle and pill them, spoile and vndoe them, steale from thy fe-lowes, robbe the common Treasurie, gape and loke euery houre when thy frends wil dye that they in their last Testamentes myghte institute and ordayne the their Heire, or els peraduenture doest not so well as to tarie and stand to their curtesies, but falsefyest and forgettes some subtyle conbaighaunce in wryting, by puttinge thy name in the steede and place of hym that is the true aud right heire: whether be these the tokens and prãkes of a wealthye ryche man whych aboundeth, or of a needye poore perso that lacketh? It is the mynd of man that is wont to be called rich, and not his Coffers. Although thy Chestes & Coffers be stuffed full of money e and worldly pelfe, yet so long as I see the emptie & voyde of vertue (whiche is the

true treasure) I wil neuer thinke thee to be rich. For men do esteme and recken the measure of riches to consiste in a sufficiency. Hath a man a daughter? Then hath he neede to haue monaye for her dower. Hath he two? he hath neede of more monaye. Hath hee moe thē two? He hath neede of greater store then afore. If he haue fiftye daughters (as the Poets do say that King Danaus had) he must prouide so many dowers to geue w̄ them in mariage, which will aske a great masse of monaye. For accordinglye as euerye one hathe neede, the measure of riches muste (as I sayde before) therto bee accommodated. Therefore that man whiche hathe not manys daughters, but natheless hath innumerable affectyons and an infinite sorte of bestial cupidities (which are able in a shorte space to consume greate wealthe and foysonne of richesse) howe shall I call hym ryche,

sithence

sithence he feleth and perceaueth him selfe to lacke? Many haue heard thee saye, that none was rych, vnlesse hee were able with his rentes and reuenues to maintayne and furnyshe a whole Host of Men: which thing the Romaine nacion hath of longe time bene skarcelye able with all their tributes and rentes to doe. Therfore by thine owne reason and argumente, thou shalte neuer be ryche, vntill thy possessions be so augmented and encreased, that therwith thou mayst be able with Municions, victualles, & habilimentes of warre to maintaine sixe Legions of souldiours besyde a great number of horsemen and footemenne whych come to succoure and ayde. Now thou canst not chose, but confesse thy selfe not to bee ryche, seeinge that thou lackest so much that thou canst not, accomplishe and fulfyl thy wysshed desyre. Therfore thou dyddeste neuer dissemble and hyde

this

this thy pouertie or rather needinesse and beggerye. For as we wel vnderstand and know that those which by honest meanes do seeke to get riches by their entrecourse and traffique of Merchandize, helping & hauing helpe agayne one of an other and by other lyke publique matters, haue neede of the thynges, whiche they seeke for: so he that seeth at thy house great companyes of accusers, complaynaunts & Judges al at once, he that marketh the defendauntes and giltye persons being ful of money, going about and practysing with bybes and rewards (whyche they learned of thee) to preuent and adnichilate the due processe of Law, Justice and iudgement, hee that noteth thy Legierdemayne and craftye bargaynes that thou makest wyth thy Clients, and what reward thou shalte haue for thy patrocinie & counsaile in their causes, & for what summes of money thou doest indent

wyth

with those that bee Competitours or Suters for any office and promocion in the generall Assemblies, hee that calleth to memorye how thou letteſt out thy slaues and seruaunts for hire to shaue and exact vnmeasurable gaines by vsurie of the prouinces, he that marketh howe thou threatneste thy poore fermers and Tenauntes oute of their houses and fermes, hee that perpendeth the to priuy slaughters & Robberies in the fieldes, hee that calleth to mynd howe thou vseſt to be a Copertener w̄ poore slaues, Liberties & clyntes for gaine, he that beholdeth the houses and possessions left voyde and vnhabitied by reasonne that the right owners were expulsed, the proscriptions, and attendoure of wealthy personages, the ransackinge of incorporate Cities & ẏ mercilesse murthers of the inhabitauntes, the lamentable hauocke of Sylla his tyme of vsurped principality, the forged Charters and Testa-

Testamentes, so many persones cast away and manquelled, the portsale of al things, the excessiue gaine that thou made by mustering & leuinge of souldiours, the degrees of the Senate euer turning to thy profitte, the selling not onely of thine owne voyce but of other mens also, the Forum, thy house, thy goodworde to further any suter, thy sylence not to speake againste thy clyent, who is he but wil thinke that this man muste confesse that he hath neede of those thinges whiche he seeketh? And whosoeuer hath neede of that thing which he toyleth to get & gayne, who can euer trulye call him a rych man? For the fructe of richesse is in plentie, whyche plentie the societie of thinges and abundance of wealth bringeth: the whyche forasmuche as thou shalte neuer attaine vnto, thou shalt neuer be rich. And because thou doest contempne my substaunce and wealthe, and wyll too, (for it is after

the

the vulgare peoples opinió, meane & indifferente, in thy opinion in maner nothing, in mine owne iudgemente, cõpetent and measurable) I wil saye nothing of my self, but speake of thee. If we shal waigh & consyder ỹ thing throughlye as it is, whether shal we moze esteme the money whych kyng Pyrrhus sent to Fabritius, oz els the cõtinencye of Fabritius whych would not receyue the same being frelye offered vnto hym? Whether shall wee moze waighe the greate masse & summe of Gold of the Samnites oz els the answere of M. Curius to the messengers that brought the same to hym? the inheritaunce of L. Paulus oz els the liberalitie of Africanus who gaue his part and portion of liuelyhode to his brother Quintus Maximus? Verilye these notable examples being the chiefe & principall members of most excelent vertues are moze to be estemed, then those that are the mẽbers of wealthe and

and mony. What man therfore (seing ẏ he is alwayes to be reckened moste rich whiche possesseth most store of ẏ whych is beste and moste to be estemed) doubteth but that the true rychesse do consiste onely in vertue? for no possession, no heapes and Sūmes of gold and syluer are to be preferred or so much to be esteemed as vertue. Oh immortall Goddes: Men do not perceiue and vnderstand what a gret reuenue and rent, moderate expences and parsimonie is. But nowe I wyl leaue to speake of this beggerly lickpenye that prowleth all for gayne, & speake a litle of prodigal spenders and vnmeasurable wasters. Ther is som one that may dispend yerely in lands syxe hundreth Sestertia, wheras I can skantly dispend one hundreth, the rofes and sielings of his Mansions and Countrayhouses are gylte, and the floores are paued with Marble: to hym therefore takinge this waye, &

Euery Sester is in v lue 25 french crown

styll desyring Pictures, Tables, furniture & implementes of householde and costly apparaile, al that Summe of monay will not onely be to litle to discharge the same, but also wil scātly suffice to pay the annual vsuric for the loane therof.

I do so bridle my affections vnder the Reynes of moderate expences ẏ out of my small yerely liuing, somewhat remayneth at the yeres end. Whether is rich therfore? He that lacketh, or els he that hath more then he spendeth? He that is needie or he that hath plenty? he whose possessions the greater they be, the more is requyred to the maintainaunce of his port and state, or els he that paiseth his expences and charges according to the rate of his habilitie. But what meane I to speake of my selfe, who peraduenture being a litle seduced by reason of the iniquity & corruption of tymes & maners, am not cleare from the infec

tion

tion of this erroure? Marcus Manilius who lyued of late yeares euen in our fathers daies and remembraunce (because I wyll not alwayes speake of such precyse felowes as the Curij and the Lucinij were) was a verye poore man, for he dwelte in a small Cotage in the streat called Carinde, and had a plotte of ground in Licopum. Are we therfore richer though we haue greater possessions? would god we were. But the measure of money and riches is not in the estimacion and value of the wealth, but in the orderly kind of lyuing and ỳ vertues vse and occupation therof. It is a great fee and pencion, not to be greedye and couetous of monaye, not to bee a buyer and seller or a common Chapman. But to bee contented with a mans lotte and vocacion, and to liue, quietly and well in his callynge, be the greatest & surestе richesse in the worlde. For if these craftye Priciesetters of thinges

do set a highe price vppon their Mea-
dowes and certaine roomes, because
such kynd of possessions can not light
ly take any harme by such accidentall
meanes as other wares might: how
mutch more is vertue to be estemed,
which can neither be forciblye taken
nor priuilie stollen away from a man,
which also can neither be lost by ship-
wracke nor yet by casualitye of fyre,
and is neuer chaunged by any altera-
cion of tempests or times? Wherwith
whosoeuer be endued, are onely rich.
For they onely do possesse the thyngs
that are both fructuous, perpetuall &
permanent, and they alone (which is
the infallible propertie of rychesse) are
contented with their substaunce and
state wherunto they be called. They
thinke that which they presētly enioy
to be sufficient, they couet nothinge,
they lacke nothing, they feele not thē-
selues nedy of any thing, they craue &
require nothing. But wicked persōs

and

and couetous pinchepenyes, because their possessions are vncertayne and casuall, and euer are desirous to gather and scrape moze, in somuch that there was neuer yet anye of theym found, that thought himselfe contented and pleased with his presente stoze, are not onely to be reckened wealthy and rych, but rather verye pooze and beggarly.

FINIS.

SCIPIO HIS Dreame.

AFTER my commynge into Aphrique beynge Marshal or Tribune to the .iiii. Legiõ of Souldioures) as you knowe) Anitius Mannilius being then Consull, I was desirous to doe nothinge so muche as to visite Kinge Masinissa, one that for good causes and iuste respectes beareth moste vnfained goodwill to our house and familie. Before whose presence when I came, the old kinge louinglye embracinge mee in his armes wepte, and with in a while after loked vppe towarde Heauen and sayde

saide: I rendre thankes vnto the O soueraigne Sunne, and vnto all you other celestiall Bodyes, that before I departe oute of this life, I doe see within myne owne Territorie and kyngedome yea and vnder the roofe of my house my moste beloued P. Cornelius Scipio, with whose onelye name I am refreshed and comforted. For the remembraunce of that most noble and inuyncible manne, neuer departeth oute of my mynde. Then beganne I to question with him concerninge the state of his kingedome, and hee mee of our common wealth, and soe withe mutche talke to and froe hadde, wee spente that daye.

But afterwarde beinge entertayned withe Princelye furniture and curtesie, wee continued our talke till farre in the nyghte, the olde kynge speakynge of nothynge els but of Africanus, and hauing in freshe memory

not onely his valiaunt actes, but also his wise and pithy sayings. Then after we were gone to bedde, I beinge bothe weary with my iournaye, and hauing ouer watched my selfe before, slept more soundly then I was wõte & accustomed to do. Here me thought (I thinke verily it was because wee had talked of him before, for it is cõmonly sene that our cogitacions and talke do represent & cause some suche thinge in our sleape as Ænnius writeth of Homere, that is to say suche as the mynde wakinge vsed oftenest to thinke on) Africanus appeared and shewed himselfe vnto mee in such a maner of shape, whereby he was better knowen of mee, then he coulde haue beene by his owne person. Whom after that I knew, truly I shiuered & was sore afraide. But (quoth he vnto me) be of good chere, and lay aside all feare O Scipio, and commit wel to memorye such thinges as I shall tell thee.

thee. Doest thou not se yonder Citie, whych hauinge bene once hertofore compelled by me to yeald obeysaunce to the Romaine people, renueth ide grudges, seeketh new warres and cā not be quyet: And sheewed Carthage vnto me from an high & stelliferous, cleare and lightsome place: to the besiegynge and conquest whereof thou now comest, beinge nowe in maner but a priuate Souldioure, this same shalt thou beinge Consul subuerte and destroy within these two yeares, and shalt thereby purchasse and wynne a Surname to thy selfe, whyche thou hast as yet of vs by descente of enheritaunce. And when thou hast spoiled and ouerthrowen Carthage, made a solemne Triumphe of victorye, borne ỹ offyce of Consull, & hast bene Embassadour into Ægipt, Syria, Asia & Grece: thou shalt being absent, be chosen and elected the seconde time Consull, and shalte bee the victoryous Generall

of

of a mightye battaile, and shalte atchieue a most noble enterpryse in sacking and vtterly ruynating Numantia But when thou shalt at thy retourn enter into the Capital, riding in a Chariot, thou shalte, finde the Commune wealthe merueilouslye frusshed and disquieted through the ruffling styre and procurement of my Nephew.

Herein O Africanus it shalbe very expedient and needeful, that thou set to thy helping hande, and shewe forthe for thy Countraies sake and behouse, the haulte courage and vndaunted prowesse of thy mind, wytte and cõsaile. But of that time. I do se as it were the way of fate and destinye to be very doubtful. For when thou comest to be seuen times eight winters & sõmers old, and that these two nũbers, wherof both are accompted ful, the one for seuerall cause from the other, shal accomplish and make the fatall terme of the yeres thou shalt liue

with

with a naturall circuite, vppon thee onely and thy name shal the whole citie leane and repose her trust. Thee shall the honourable Senate reuerẽce, thee will all good men honoure, thee will all fellowes and confederates of the Romaine people regard, thee wyl the Latines adore and trust to: in thee onely shal the sauegard and preseruacion of the Citie consist. And to be short, thou being enstalled in ỹ office of Dictator, must redresse the abuses of the Common wealth and set ỹ same in good order, if thou mayst escape the cursed hands of thyne owne kinrede & lignage. At this last talke, Lælius with pitifull scritches cryinge oute and all the residue greatelye sorowynge, Scipio myldlye smylynge sayde: I praye you not awake mee oute of my sleape, be quiet and heare the reste.

But to the end Africane, ỹ thou shouldest haue the more wil & animosytie

to

to defende the weale publique, make thy sure accompte of this: that vnto all those, whiche haue bene mayntayners, ayders and encreasers of their Countray, a certayn and difinite place is heare in Heauen apoincted, where they in blessed state shall liue euerlastingly. For there is nothing that can be done on earth, whych pleaseth god the most hygh and mightye prince of all, the protectoure and Gouernoure of this whole worlde, then mutuall counsayles and Assemblies of menne lynked and combined together with faithful societie and brotherly felowshippe, whiche are called by the name of Cities. The bpright Magistrates and mayntayners wherof, departing hence, shal hither retourne. Here albeit I was sore afraide, not somuch for dreade and feare of deathe, as for the treacherous conspiracie and vnnaturall dealinge of some of myne owne kinsefolke, yet demaunded of bym, whether

whether he were lyuing, & my father Paule, and others moe, whom we supposed & thought to be dead. Yea vndoubtedly (quoth he) they are aliue, which are deliuered out of the bonds of their mortal bodies as out of a prison. But that whiche you call lyfe, is death. Yea, behold where thy father Paule commeth toward thee.

Whom when I sawe, certes I shed great abondance of teares. But hee embracinge and kissinge mee, badde me surceasse from weepinge, as sone as I had left weeping and was able to speake. I beseche you most holye & worthy father (quoth I) seeing this is the true life (as I heare Africane say) why doe I linger and tary on earth, and not hasten and make speede to come hither to you? Not so, (quoth he) for vnlesse god, who is the owner of all this Temple whiche thou seest, dismisse and loose the from the custodie of thy body, there can not be anye entrie

entrie or passage open for ẏ to com hither. For mẽ be created to this end & conditiõ, ẏ they should Manure & inhabite ẏ round Globe or Ball, which thou seest in the middle of this Tẽple, called the earth. And to them is infused and giuen a minde out from these euerlasting Lightes, which you call Planetes, and sterres, which beinge perfect round and Bowlewise, inspired with diuine and heauenly power do finishe and execute their Reuolucions, Circles and Orbes with meruelous celeritie and quickнes. And therfore Publie, it behoueth bothe the and al other godlye persons to kepe styll your mindes within the custodie of your bodies and not to depart out of your mortall life, withoute the commaundemẽt of him that first gaue & inspired the same into you, least in so doing, you should seeme to refuse and start from ẏ function & office that is vnto you apointed & assigned by god But Scipio, see that thou embrace and

mayn-

maintaine iustice and pietie as thy graũdfather here before thee, & I thy father whiche begot thee, haue done. Which albeit it be great towards our parents, & kinsfolkes, yet namely and especially it is greatest & most to be required to our natiue countray: and ẏ life is the right way into heauen, & into this felowship & companie of thẽ which haue now alredy finished their natural race on earth, & being dismissed out of their bodies do inhabite this place of ioy which thou sest. The place was a very whit & shining circle, resplendant among flames which you borrowing & taking a name frõ the greekes) do terme and call the mylkie circle. Wherupon I perusing al thinges, al the residue seemed excellent & wonderful. And ther wer those sterres which we neuer sawe from the place & they were al such a great bignes, as we neuer thoughte they had ben. Among whõ that was the leest, which being furthest of frõ heauen &

¶ Milk way, led no of son Wati, streat of son way t Jame

nee-

The neereſt to the earth, ſhyned with bo-
sne rowed lighte: and the globes of the
he no Starres were a greate deale bigger
ot but then the whole Earth. Nowe earth
he it ſelfe ſeemed ſo ſmall to me, that I
nne. was euen aſhamed of our Empyre &
e leaſt Seigniorye, being ſo ſmall, that wee
d ſter did enioy and occupye but as it were
fectly a ſmall pricke or poinct of it. Whiche
ie, is when I behelde and looked on more
bigge ſtedfaſtlye, I pray the (quod Africane)
the how long will thy mind be bounde &
ole fixed to the groundward: Markeſt &
the. conſidereſt thou not into what Tẽ-
raga- ples thou art come and arryued? be-
holde, all thinges are compacted and
framed wyth nyne Orbes or rather
Globes, wherof one is the vttermoſt
Heauen, whych compaſſeth and con-
tayneth all the others wythin it: the
moſte Soueraine and omnipotente
God holdynge and contaynynge the
others, in whom are fyxed thoſe ſter-
res, which roule aboute, and are carri-
ed with

ed with perpetuall Reuolucions. Under whō are seuen, which make their course backward, with contrary motion to the Heauen. Of whome, that possesseth one Globe, which on earthe is named Saturne. Then nexte vnto it, is that prosperous and luckie brightnes to mankind which hath to name Iupiter. Next is he, that is ruddie and dreadfull to the earth whom you call Mars. Then almost vnder the myddle region, the Sunne raigneth as chiefe, the guide the Prince and the gouernoure of the residue of the Lights, the life giuer, the mind and temperature of the worlde, beinge so great and so bigge in quantitie, that it pearceth & filleth all thinges with his shyninge. Him as waiters do folow one course of Venus and an other of Mercurie. And iu the lowes circle, the mone lightened with the raines of ẏ sunne hath her course. Beneath the Globe of the moone, there is nothing but mortall,

transitory and corruptible, sauing only the Soules which almightye god hath giuen & inspired into mankind. Aboue the moone all is eternal and incorruptible. For the earth which is myddle and the nynth, is not moued, and is lowest of all others, and vnto it are al ponderous and heauy things caryed with their owne swaye and mocion. Which whē I as one greatly astonned, much mused and meruailed to se, after I was come to my self agayne: what swete noyse and melodious harmonie is this (quoth I) ỳ thus delighteth & filleth mine eares? This is (quod he) a tune & note compacte with vneuen distaunces, but yet according their irrated proporcion distinct and different, which is caused and made through the swift mouing & sway of these same Orbes: whiche temperinge sharpes with flattes equally maketh diuerse tunes of harmonie: for truly suche great & swifte motions cannot be moued and incited

ted w̄ silence: & it is according to natu-
rall course & order, that the extremes
on the one side should giue a flat soūd
and on the other a sharpe For which
cause, the highest course of the starry
Sky, whose whirling about is vehe-
menter and quicker, is moued with
a sharpe and a shril sound, but this lo-
west course of the mone is moued w̄
a very base & flat sound. For the earth
being the ninth, is lumpish and vnmo
ueable, & sticketh fast alwayes in the
lowest seat, compassing & beclipping
the midle place of ỳ world. And those
viii. courses, in which is one self same
strength & force of twaine, doe make
seuen notes distinct with distaunces,
which nūber is in a maner ỳ knot of
al things. Which learned men perce-
uing & imitating with strings & son-
ges haue opened away to themselues
to haue accesse into this place: as ther
hath beue some others, who beinge
men of most pregnaunt & excellente
wittes, in their life time, honoured &
applied diuine studies. This

Venu
& Me
curie
The
teuar
rumb
hath
it ma
& mit
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clusi

This sound so filled their eares that they became therwith dunch & deafe. Neither is anye sence in you blunter or duller, as it is in them which dwel neere wher the riuer Nilus at the place called Catadupa, falleth downe from very highe and steape mountaines w̄ a most violēt and hedlong fal, in such sort, that the people which dwel & inhabite nere therabout, for the incredible greatnes of the noyse and sounde are generally al deafe. And this noyse of the whole worlde by reason of his most vehemente and quicke conuersion and mouing is so great, that the eares of mē are not able to conuey & comprehēd it: like as you are not able to loke stedfastlye vpon the sunne dyrect againste you w̄ your eyes, but w̄ the rayes & beames therof your sight dazeleth and your sense is ouercome. Although I greatly wondered hereat, yet did I now and then cast mine eyes toward the ground. Then spake

Africane

Africane vnto me saying: I perceiue ẏ thou yet beholdest the seate & habitacion of mẽ: which if it seeme vnto thee (as in is it deede) very litle and smal, cast thine eyes al waies toward these heauenly thinges, & contemne those mortall and humaine matters. For what celebritie of fame canst thou obtaine by the talke & reporte of men, or what glorye canst thou there winne, that is to be desired? Thou seest ẏ habitable places that mẽ haue on earth to be in shyre places and narowe corners, yea & in the same also which are but as it were certain spots or pricks wher they do inhabite, thou seest gret deserteste & wast wildernes to be laid betwene & interiected. And also thou seest them which dwel vpõ the earth to be not onely so interrupted & disseuered in situaciõ, ẏ nothing betwene them can passe from one to an other: but partly they dwel awry from you, partly ouerthwart to you, & some di-

rectly againste you, at whose handes you can not loke to receiue any glorious fame & renowme. Thou seest also the same Earth enuironed and cõpassed about, as it were with certain gyrdles, wherof thou seest two most diuerse & contrariously distante, one frõ the other, lyinge vnder the Poles of heauen on both sides, to be neuer wout extreme chilling and frost. That which is in the middle & is the greatest, is broyled with continual andercessiue heat of ỹ parching sun. Two are habitable, wherof the one is southward, & they that dwell therin, do set thier feete against yours & belong nothing to your kind. The other which lyeth toward the North wherin you dwell, marke how slender a share & porcion commeth to your part therof. For al the earth which is inhabited of you, narow at the Poles, broader at ỹ sides, is a litle smal Iland compassed about with that Sea whych you

on earth call the Atlantick, the great and the maine Ocean Sea. Which notwithstandinge these his glorious names and great titles) how small it is thou seest: from these inhabited and knowen lands, was either thy name or the name of any of vs, able to reach eyther beyond this hil Caucasus which thou seest, or els to swymme ouer yōder Riuer Ganges? who in the reste of the vttermost partes of the Easte or West, North or South shal heare tel of thy name? These being amputated and cut of, certes thou well seeste in what narrow straictes youre glorye is able to extend it selfe. As for them that shall speake of you, alas howe long shal they speake? Furthermore if your sequele and posteritie wer desirous and wylling to blaze abroade & leaue to their posteritie the worthye praises of euerye one of vs, whiche they haue hearde of theyr fathers, yet by reasonne of the deluges and in-

vndacions of waters, & the burnings of lands which of necessitie must happen at a certain time, our glory which we may attaine, shalbe not onely not eternal, but also not of anye continuaunce. And what skilleth it to be talked of & remembred of them, whiche shalbe borne hereafter, sythens there was none of thē which wer borne before: who doubtles wer neyther fewer in nūbre, & certes wer better mē a great deale: Especiallye sith among them vnto whome the report of oure fame may be heard, no man is able to beare any thing in memorie, ỹ space of one yere. For comōly men do recken a yere only by the course and race of the sunne, that is to wit, of one Planet. But when all the signes & starres of firmamente are come againe to the same poinct, from whence they once set out, & begin again to renewe their former discription of the whole Heauen, after long space & tract of time:

then

then maye that bee trulye named the Turning yere, wherin how many mẽs ages are contayned, I dare scarcely tell. For as the sunne seemed to be Eclipsed & dimmed at that time, when the Soule of Romulus ascended into these Temples, soe when soeuer the sunne in the same part and in ỹ same time shal againe be obscured & darkened, then (al the sterres and signes being reuoked backe to their selfe same first beginning) accompt thou & reckẽ it for a full a complete and a perfecte yere. And this know further, that the twenteth part of this yeare is not yet expyred and ouerrunne. Therefore if thou despaire of thy retourn into this place, wherin al thinges are for noble and worthy personages, how much worth then is this fadinge glorye of men, which cã scarcely last and reach to a litle part of one yere? Therefore if thou wilt lift vp thine eyes on high and view this habitacion & eternall

This in 1500 yeares

man-

mansion, thou shalt neyther be affectioned to gyue thy selfe to the talke of the vulgare people, neyther repose thy hope and confidence in worldlye promotions and aduauncement. For it behoueth that vertue her self must with her allurementes draw thee to the true honour & renowne. What others do speake & talke of thee, let thē looke to it themselues, but yet talke they wyl. But al their talke is bothe enclosed wythin the straycts of those regions whyche thou seeste, neyther hath their talke bene of any man perpetuall: it both dyeth when the men dye, and is vtterlie quenched wyth ỹ obliuion of posteritie. When he had thus sayd, certes (q I) O Africane if to the wel deseruers of their countrie, there lyeth as it were a path open to the entrie of Heauen, albeit from my childhode I walking in my fathers stepps & yours, was nothing behind, to aspyre and further your renowne,

yet

yet now seyng so great a reward set oute and propoun ded, I wyll endeuor my self farre more diligently. Do so (quod he, and make thy sure accõpt of this, that it is not thou, whych art mortal, but it is this body of thyne, neyther art thou ẏ whyche thy outward forme and shape declareth, but the mind and soul of euery man is he, and not that figure aud shape which may be poynted & shewed with the fynger. Therfore knowe this ẏ thou art a god, if forsooth a God be that, which liueth, which feleth, w̃ remembreth, w̃ forseeth, which doth so rule, gouern & moue that body wherunto it is apointed, as ẏ most high prince god doth this world. And as god beinge himself eternal, doth moue this world being in som part mortal: so the mind being sempiternal doth moue the body being fraile & trãsitory: for ẏ which is euer moued is eternall. But that w̃ brynge th mocõ to an other, whych

shame

ſhame is moued from els wher, whē the mouing hath an end, it muſt neēdes haue an end of liuing alſo. Therfore that only which moueth it ſelf, becauſe it neuer forſaketh nor leaueth it ſelfe, neuer truly ceaſſeth it not to bee moued. Moreouer this is ỳ fountain and beginninge of mouinge to other things that are moued, And the beginning hath no original: For al thinges procede and ſpring from a beginning but it ſelf cā be made of nothing. For that which ſhould haue generacion elſwhere, coulde not be a beginning: ſo therfore if it neuer ſpring & begin, neither doth it euer dye. For the beginning being extinct, neither, ſhall it ſelfe euer growe againe of an other, neither ſhal it create anye other of it ſelfe. For of neceſſitie all thinges doe ſpringe from a begynnyng. And ſo it commeth to paſſe that the beginning of mouing is, becauſe it is moued of it ſelf, and it can neither bredenot die:

or els the whole heauen woulde fall downe, and all nature of necessitie woulde ceasse and not obtayne anye force and power whereby it maye be moued wyth hys fyrste impulse and mocion. Sithens therfore it playnly appeareth, that what soeuer is moued of it selfe is eternall, who is he ye dare to denie this nature to be geuen to mindes? for that is wythout lyfe, whych is moued wyth external force and motion: but ye which is a soule, is moued wyth internall mocion, for thys is the nature and power that is peculier to a soule. Which if it bee one alone of al, which moueth it selfe, certes it was neyther borne, and also it is eternal. This see that thou exercise in the best things. And the best cares that a man cã take, are such as tẽd to ye availe & profite of out country. In which cares the mind beinge enured and practised, shall haue speedier accesse and arriual into thys habitaci-

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on and māsion place: & the soener shal it do so, if then when it is enclosed in the body, it surmount abroade, and beholding those things that are outwardly, shal greatlye wythdrawe it selfe as much as is possible frome the body. For the myndes of theym that haue enthralled and gyuen theymselues to bodilye pleasures, and haue made themselues as it wer the bond slaues and mynisters thereof, and by the egging and procurement of sensual lust and appetite obeying Pleasures, haue prophaned and violated the Lawes bothe of God and man, whē they be dismissed and deliuered out of their bodyes, they are tumbled and tossed about the earthe, and do not retourne into this place, tyll they haue beue pursued & turmoyled many hundreth yeres, He departed: and I immediatlye a wooke oute of my sleape.

FINIS. Tho. Newton

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